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THE 28

ART

OF

MEMORY.

A T R E A T I S E Useful for all,
Especially such as are to speak in Pub-
lick.

The Second Edition corrected and enlarged

By Marius D'Assigny, B. D.

*Omnis Disciplina Memoria constat, frustraue docemur, si
quicquid audimus preterfluat. Quintil. Lib. 11.
Rerum omnium thesaurus Memoria est. Cic. 1 de Orac.
Constat Memoriam habere quiddam artificii, & nonnullam
à natura proficisci. Cic.*

L O N D O N

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THE
ART
OF
MEMORY

THE FIRST PART
OF THE ART OF MEMORY

By JOHN HARRINGTON
OF THE ART OF MEMORY

OF THE ART OF MEMORY
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OF THE ART OF MEMORY
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Young Students of both Universities

iv **An Address to the Youth**
useless, but imploy it for the purposes
intended by the Donor's Wisdom and
Bounty.

If you have capacious and officious Memories, able to receive, contain and preserve much, keep them not as empty Bladders, puff'd up with Wind and Fancy, but fill them, while you are at the Fountain, with the profitable Knowledge of GOD and Nature, of sound Learning, of true Wisdom, and of those liberal Arts and Sciences by which you design to be useful and do good in your Generation.

Let your Elevation be never so great, and your Birth never so considerable, Learning, Knowledge and Wisdom will add a greater splendour and Glory to your Nobility, and procure to you a greater Veneration from those who are to be subject to your Commands and Authority. Pious Father and Son, Earls of Mirandula, who Men of great Eminency in our late days, thought the exercise of their Memories in the studying of all manner of Sciences to be no Diminution to their Nobility, but rather

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ther a considerable increase to their Native Honour: for one of them published at Rome Theles de omnibus Scien-
tis, with a promise to defray the Charges of those Learned Men, it poor, who might have the pleasure to travel to oppose and dispute with him. And if you please to look into Antiquity, how many noble and famous Men, how many Kings and Princes have purchased to themselves everlasting Renown by the exercise of their Memories, by their Industry, Studies and great Learning? Cato the Elder, at the Age of 80 Years, pleaded his own Cause when accused by his Adversaries of a Capital Crime; and it was observed, that neither his Memory fail'd him, nor his Countenance changed. Themistocles that Noble Athenian, could call his fellow Citizens by their Names; and when banish'd into Persia, he learnt in a few Months the Persian Tongue, that he might be able to speak to K. Darius without an Interpreter. And in our late ages K. Alphonfus, Averroes, and Avicenna, were noted for their Learning as well as their Nobility. Memory

Memory is a rich and precious Jewel, if polish'd. used and improved; but if suffer'd to be idle, it is as a Pearl of great value in the hands of a slothful and ignorant Artist.

To this purpose Erasmus speaks very well: Ad naturæ Memoriam vim naturæ felicem accedat intelligentia, cura, exercitatio & ordo. Ad Memoriam confirmandum non nihil opis pollicentur medici: sed præter ea quæ diximus plurimum conferunt perpetua vitæ sobrietas; nam crapula & ebrietas ut ingenium hebetant, ita Memoriam prorsus obruunt. Officit etiam curarum varietas, & turba negotiorum; officit & tumultuaria diversorum Voluminum lectio. And again he saith, Optima Memoriam Ars est & penitus intelligere, intellecta in ordinem redigere, postremo subinde repetere quod meminisse velis. Certainly such have a great Advantage who are gifted with a large Memory; but it can yield neither them nor others any benefit, unless they employ this Gift for the Purposes

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poses design'd by GOD in the Donation. And
let it be never so strong and large by Na-
ture, it may be improved and increased
by Art and their Industry to the compleat-
ing of their Felicity both temporal and
Eternal.

But if Nature seems to deny some of you
this Advantage, and you are not so ready
and perfect as others in the use of this ex-
cellent Ability, you are not therefore to
slight the least Gifts of GOD in your Cre-
ation, but still to endeavor the Improve-
ment and Increase of them. Let your La-
bor and Industry strive to supply the Defi-
ciencies of Nature, and polish this Gift, this
precious Jewel, by a continual Exercise:
Demosthenes, the Prince of the Greek
Orators, had such natural Imperfections,
as made him unfit to speak in Publick; yet
by his resolute and virtuous Endeavors he
attain'd to the highest pitch of Perfection
and Glory in Oratory. Art may procure
to us divers Excellencies which Nature
seems to keep from us; and the Divine
Bounty grants many times to our assiduous
Labours what was refused to our Birth at
first

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first. The sparing Hand of Nature in be-
 flowing this Ability should rather provoke
 our Resolution to get it by other means,
 than cause us to slacken, or discourage our
 Endeavors; for according to the old Greek
 Proverb, *ὁ κόπος ἔσθ' ἐκδοχή* The greater
 Difficulty in the Attempt, the greater
 will be the Glory and Satisfaction in over-
 coming it; for of all the Perfections of the
 Mind there is none more capable of a great-
 er Improvement than Memory, and none
 will reward our Labors with more satis-
 factory Returns than this excellent Abi-
 lity when we can attain to any perfection.
 Pray consider therefore, you who are like
 to want the use of this rare Faculty in the
 following course of Your Lives, and in the
 Employments You design to engage Your selves
 in, how much it concerns You now to polish
 and increase Your Memories, and exercise
 them frequently: for as a Roman Author
 observes, *Memoria minuitur nisi exer-
 ceas eam.* Tho the Labor may be great
 at first because of Your Natural Imperfecti-
 ons, the Difficulty is to be overcome by Art;
 and

of both Universities.

and what is wanting to You in Nature, the
other will supply in time. Pray weigh and
consider these seasonable Verses applicable
to my Purpose.

Quisquis desidiam, luxumq; sequetur
inertem,
Dum fugit oppositos incauta mentis
labores,
Turpis inopsq; simul miserabile transi-
get ævum.

The Advantages that the Exercise of
Memorie will procure to You are innumera-
ble; to You, Gentlemen, chiefly, who de-
sign to instruct the Nation from the Pulpits
for besides the Honour, Glorie, and Esteem
You will thereby obtain from Your Congre-
gations by this way of Deliverie; besides
the greater Efficacie and Power that Your
Words and Preaching will have on the
Minds of Your Auditors; besides the pro-
moting of the Glorie of GOD, and perhaps
the persuading of a greater number there-
by to forsake the Broad Road of eternal
Perdition

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Perdition. I must needs tell You, You will
quickly find an unspeakable Benefit in a
few Years; and Your great Pains at first
in conquering Your Natural Weakness will
be fully recompensed with a greater Ease,
Pleasure and Delight in the publishing of
your Meditations. You will find that this
way of delivery will smooth and polish your
Conceptions and Fancy: You will find it
will untie your Tongues, and make you more
ready to express your selves: you will find
your Labours to be the less, your Preach-
ing more acceptable, your Improvements
greater, your Learnings more sound, and
your selves able on a sudden to answer all
Gainsayers; for by this means the Body of
Divinity will become as Familiar to You
as Your Pater Noster. Antisthenes, the
Athenian Philosopher, when a Friend
complain'd he had lost his Book where he
had Recorded weighty Matters, told him
that he ought not to have trusted things of
so great Importance to Pen, Ink and Pap-
er, but to his Memory, where he should
always have found 'em ready in time of need.
There

of both Universities.

There is one Advantage more we shall receive by the Exercise of our Memories, How considerable it may be to us, and what Influence it may have to Increase and enlarge our eternal Happiness, we may at a distance guess: for thereby the Soul will be enabled to encrease it's Abilities, Faculties and Graces, which have a natural Dependence on this of Memory, and that also will be enabled to retain more; because there is a strict Union and Communication of all the Perfections between the Soul and Body, so that if one of them receives an enlargement, it conveys the same Benefit to the other, and the other becomes more perfect and accomplished in that Ability which it's Partner enjoys. The Exercise therefore of Memory will not only enable the Organ now to perform more perfect Acts, and enlarge the Ability while the Soul is in conjunction with the Body; but at its separation, and at the great Morn of the Resurrection, this Perfection with all the rest, being as Immortal as the Spirit where it is fixt, and to which it is conveyed, by

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our constant Endeavours and Correspondence with the Body, will then appear more compleat and greater, for the better Reception of future Glory and Bless, and to our everlasting Comfort and Satisfaction: Therefore as St. Bernard very well expresses himself, *Ad eternitatis Gloriam acquiritendam nullus labor durus, nullum tempus longum videri debet.* In Doct.

I would not have those Learned Gentlemen of my Function be displeased with this Exhortation and Advice to the Students of our Universities, as if designed to undervalue their wise and profitable Meditations, pronounced with the assistance of Books from the Pulpit. Our Nation is used to this way of Delivery; for we are wont, as we ought, to weigh the Matter, more than the manner of the Publication. Nor can they after a long Usage change their Custome of Preaching. But for the Young Men coming up to supply our Places in Church and State, 'tis now in their power to alter this Custom, to exercise their Memories, and imitate the Learned Men

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Men of other Nations: 'Tis now in their power to use themselves to such a practice as may be to the Glory of GOD, the Salvation of Souls, the Credit of our Church, and infinitely beneficial to themselves.

I Recommend therefore this Treatise principally to you, Gentlemen; and let nothing hinder you from the Exercise of your Memories, and the practice of the Rules here prescribed, which I assure you from Experience have proved effectual to overcome the Weaknesses of Nature, and inable frail Memories to perform the Acts of large and strong ones. If some of them seem Common, despise them not, they will be no less useful if put in practice. I have not only consulted my own Knowledge and Experience, but also set down the Advices of several Learned Men about this Subject, and borrowed from able Physicians several approved Experiments for strengthening the Memory.

However, I Intreat you to accept kindly of this Endeavour for your benefit and the Publick, and this sincere Expression of

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my earnest desire of your success and advantage, and of the Prosperity of our Church and Nation.

I beseech GOD of his Infinite Bounty to make you all useful in your Generation, to enlarge your Memories, increase your Learning, bless your Abilities and Graces, and preserve you to his Eternal Kingdom.

AMEN.

I have prescribed, which I desire you from
Experience we have known itself to over-
come the Weakness of Nature, and in this
trial Memory is preserved the list of
large and from ones. It some of them
from Common, which they will
be no less useful it but in practice. I have
not only collected my own Knowledge and
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and borrowed from able Physicians several
approved Experiments for strengthening the

Memory. I intend you to accept kind
ly of this Endeavour for your benefit and
the Publick, and this sincere Express of

Io. M^c Caul

M.D.C.CLXXVII

Io. M^c Caul



T H R

(1)

The Art of Memory.

CH A P. I.

Of the Soul or Spirit of Man.

THE Excellent and Wonderful Frame of the Human Body wherein the Wisdom of the Creator shines so Beautifully and Apparently before our Eyes, being but the Cabinet of the Soul, or the outward Shell, made on purpose to receive and entertain this immortal Creature, gives good reason to imagine that this Jewel is far more excellent and of greater worth. certainly our Wise Maker had no mean Esteem of this Master-piece of the Creation, seeing he has caus'd all Visible Beings to be design'd for the Good, Assistance, Pleasure, Recreation, Happiness, and Glory of Man.

B

Therefore

Therefore at the first forming of *Adam*, the Sacred Trinity proceed with Deliberation, and, act together with an extraordinary Care and Consultation; *Let US make Man after Our Own Image.* Man bears both in Body and Soul a lively Resemblance of the Unity and Trinity, and the Relation that Almighty GOD has to this great World. For as this Universal Spirit gives Life and Motion to every Member and Part, and supports the whole Fabrick by an overruling Providence, and comprehensive Spirit; thus the Soul is the first and only Principle that actuates, Governs, and moves the Microcosm, the Body, and every Sense and Member, being in the whole, and intire in every part. In the Godhead there is an Unity that admits of no Division, an Omnipotent Spirit, not subject to the Infirmities of Separation or Partition. And is not the Soul or Spirit of a Man in this Excellency, the Representation of his Heavenly Maker? It is an Unity not to be

be divided nor cut in parts; it discovers it self in the whole Body, and by its Operations in every Member produces differing Acts according to the diversity of the Organs. In the Godhead we are inform'd by the Sacred Penmen, that there is a Trinity of Persons, the Father, the Son, and the Holy Ghost: Likewise in the Soul of Man we find three remarkable and distinct Faculties, the Understanding, the Will, and the Memory; which tho they be three Abilities or Powers, are but one Soul or Spirit. Of this Resemblance between GOD and the Soul, Seneca seems to be sensible, when he inquires, Epist. 32. *Quid aliud vocet Animum, nisi Deum in humano corpore hospitem?* And St. Austin in his Treatise of the Trinity, expressly confirms the Truth of this great Mystery by this parallel with the Soul of Man. Man therefore being the living Image of his Creator, participates in some Measure of the Excellency of

that Eternal Being; who in all His Proceedings in relation to this Creature, expresses a high Esteem of him, and of his immortal Spirit. For him he seems to have rais'd, beautifi'd and adorn'd this great Fabrick of the World, putting all things in subjection under his Feet, and made him as it were a visible GOD, to govern, dispose of, and command all the Creatures that inhabite the 4 Elements. For him he has kindled so many glorious Lights in the firmament above, sending down from thence the continual Expressions of his Kindness and Goodness to Man. For him the World is maintain'd, and the Omnipotent Hand of Divine Providence supports and continues all things intire, for the Completion of that appointed Number of Mankind design'd for Happiness, from the beginning, by the Divine Wisdom.

And since Man has wilfully forsaken his

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his Maker, and join'd himself in Rebellion with the Apostate Spirits. GOD's Mercy has not totally rejected him, nor debarr'd him from a Return; but on the contrary he invites him back to himself, with the greatest and most indicating Expressions of Love, Kindness and Esteem. The Divine Mercy values the Souls of Men at so high a Rate, that it has given an infinit Price to Redeem them; and Employs the Agency of an Omnipotent Spirit to Sanctify & prepare them for the Noble Purposes for which they are design'd. If the Souls of Men had not been full of Excellency, and of a great value, would the Eternal Wisdom suffer the Son of GOD to forsake his Glory, and stoop so low to fetch them out of the Depths of everlasting Misery? Would he have join'd himself to this Being, and took upon him our Humane Nature? Would he have thought no Pains nor Suffering too great to purchas them to himself?

B 3

Would

Would he have open'd for them the Treasuries of Immortality to enrich them, and Commission'd his Holy Spirit to polish and purify them from the Remains of Corruption? Would the Glories of the Heavenly Mansions be preparing to receive these Souls, and the Blessed Spirits above attend to conduct us in our Passage thither, were there nothing in us worthy of so great Love, Care, Expence and Labour? It plainly appears therefore, by the actions of Divine Wisdom, and the proceedings of the Spiritual Beings, who in Reason ought to be well acquainted with the real value of the Spirit of Man, that it is of a Divine Excellency, and far more worth than the whole World; Seeing they have no such Regard for any Created Being besides, as for this Visible Governour of the Universe.

If therefore Man's Soul is a Jewel of such extraordinary Worth; if GOD and the Superior Beings have so great an

Esteem

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Esteem for it; certainly Man should have no less for this better part of himself. However, it is a madness to prostitute the Interest of the noblest part to the Lusts, Follies, and corruption of the vilest; and prefer the deceitful, momentary, and counterfeit satisfactions of the body to the real and everlasting advantages of the Soul: A weakness not excusable in a Rational Being.

And if the abuse of so divine a Part of our selves be Criminal, the neglect is Hainous. Remember, O Man! that this Rich and Spiritual Jewel is by thy Creator's Wisdom committed to thy Care, and recommended to thy Endeavours to be polish'd and fitted for the adorning the Heavenly Sanctuary above. As there are divers Imperfections belonging to it in the present State, that render it Incapable of so high an Advancement, and which must of necessity be first remov'd by our Religious Practices; so there are several Ornaments, Excellencies, and improvements requisite

requisite before it can expect so great an Honour. It is not possible to leap from our vile and mean Condition of Sin and Corruption, to the enjoyment of the Presence of a Holy GOD, without a due Preparation, or in a moment of Time. We are to draw near by degrees, and labour to attain to those Indowments of the Mind that may predispose and Recommend our Souls for the Heavenly State.

There is nothing created in a condition of absolute perfection, but in a possibility to be advanc'd higher, to be increas'd, enlarg'd, and enrich'd with greater perfection. Chiefly the Intelligent Beings, who having Abilities and Faculties granted to them for that very purpose by our wise Creator, are certainly oblig'd, for the answering this end of their Creation, to study the Improvement of their Natures, and labour in this life to draw nearer to perfection; which tho it be not attainable till we are admitted to the Vision of our GOD,
yet

yet it is both our Duty and Interest to approach as near as we can to that Blessed State, and prepare the Abilities of our Souls for that Glorious End.

And tho all Gifts, Graces and Improvements of our Nature proceed from GOD, as the Apostle affirms, that is, from the Assistance of his Holy Spirit and Divine Bounty, from the Concurrence of his over-ruling Providence and apparent Benediction, from the Secret Actings of his Grace and Wisdom, that influence our Wills and Endeavours; yet we are not to be sluggish and idle. But as we come into the World with active Abilities, we are in all reason oblig'd to imploy them, and make them Instrumental in procuring our own good. Nay, we are to seek and endeavour this Improvement, and not wholly to depend on the favourable Will and Blessings of our Maker.

But of all Improvements those of the Spiritual part of Man are chiefly to be minded, because our present and fu-

C

ture

ture Happiness will thereupon depend, because such Improvements are not subject to the Casualties of the Body, nor cannot easily be taken from us by Violence or Death; but as this Excellent Being is Immortal, all the Ornaments and Perfections acquir'd to it do accompany it into another State, and are not changeable without our Wills and contrary Endeavours. How soon are the Excellencies of the Body destroy'd, and the Gifts of GOD and Nature humbled in the Dust, together with all our labours to embellish and adorn this outward part of our Selves, made the sport and food of the vilest Worms? But the precious Souls of Men, with the Graces and Virtues that enrich them, are not so quickly spoiled; they are to continue with that Heavenly Substance, and to abide with it for ever. Death, the great destroyer of GOD's Works, can't separate those Perfections from the Souls, with which GOD's Blessings and our Endeavours have enrich'd them.

For

For this Noble Part as well as the Body is capable of great Improvement. The latter grows and increases by degrees, in the use of the ordinary Methods appointed by God in Nature. Thus the Soul with every Faculty is to be enlarg'd; increas'd, and advanc'd to Perfection, by the means prescrib'd to us by the Divine Wisdom. The Understanding is to be enrich'd with an increase of Prudence, wisdom and Knowledge; the Will of Man with the Habits of Moral and Christian Virtues. Thus ought the other Faculties of the Soul, call'd the Memory, to be enlarg'd, increas'd and imbellish'd. To this purpose St. Bernard has an excellent Saying, *Dilatari oportet animam, ut fiat habitatio Dei.* Sup. Cant. Sermon. 28. For that intent our Wise Creator has appointed in his Church the use of his Word and Ordinances, has order'd his inspir'd Prophets and Apostles to deliver to us the Sacred Mysteries of our Religion, and the most Heavenly Directions, That

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we may grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ, 2 Pet. 3. 18. And for the same purpose our good GOD has open'd to us the Books of Nature and Providence, that we might continually read, study and understand the Secrets of his Divine Wisdom, and draw nearer to the Perfections of the Mind; to which we shall never attain till admitted to the Vision of GOD.

Now this precious Jewel is by the Philosophers defin'd, *Forma substantialis corporis viventis, per quam vivimus, sentimus, Nutrimur, intelligimus, & loco-movemur*: The Substantial Form of our living Body, by which we live, are sensible, nourish'd, understand, & move from place to place. Aristotle tells us, it is the *Forma* of the living organized Body. 'Tis altogether Spiritual, and proceeds from the immediat Agency of our Wise GOD, the Creator and preserver of all Things, who at the time of the Conception and Formation of the Body,

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Body, when the Parts and Organs are duly prepar'd, and fitted to receive this Heavenly Guest, creates it without any Concurrence or Assistance of the Parents. Witness the Words of the Ecclesiastes, chap. 12. 7. That at the Dissolution, the Spirit shall return to GOD who gave it.

And it is observable in this excellent and Spiritual Being, here are divers Faculties, which are either Natural, Vital, or Animal, by which the Soul in Conjunction with the Body produces divers Functions and Actions of Life. The Natural Faculty is that Power of the Soul by which the Body, assisted by the Natural Heat and Food, is nourish'd, grows, and produces acts of Generation. The vital Faculty is that by which the Vital Spirits are Engender'd in the Heart, and Life is preserved in the whole Body. The Animal Faculty is likewise that power of the Soul by which Man is sensible, moves, and performs the principal Functions, which are Imagination,

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tion, Reason and Memory: which indeed are the chief Functions of the reasonable Soul,

We must here take notice of a considerable difference between *Anima*, and *Spiritus*. Indeed the Divine Oracles make use of both words to express the Same Spiritual Being: As in *Mat. 10. 28* *Fear not them which kill the Bodie, but are not able to kill the Soul: but rather fear him which is able to destroy both Soul and Bodie in Hell.* This same Soul is nam'd the Spirit, in the last Prayer of the Proto Martyr, *Acts 7. 59. Lord Jesus, receive my Spirit.* Therefore the Soul and the Spirit, in Scripture Language, signify that same Spiritual Being which inhabits, moves, and governs this dull Mass of the Body, which cannot be destroy'd by the Malice of Men, but at the Separation is receiv'd into Bliss, or cast into Misery, by our Saviour, and the Holy Angels his ministering Spirits. Yet if we examine some other Passages of Holy Writ, we shall meet

meet with a Distinction not Essential but Accidental. In 1 *Thes.* 5. 63. St. Paul desires that their whole Spirit, and Soul and Bodie be preserv'd blameless to the Appearance of our Lord Jesus Christ. And the Author to the *Hebrews*, Chap. 4. vers. 12. declares, That the Word of GOD is sharper than any two edged Sword, piercing even to the dividing asunder of Soul and Spirit.

Interpreters differ something in the Exposition of these two Passages. Mr. Calvin understands by the Soul the Will and its Affections, and by the Spirit the Understanding and all its Gifts: which Interpretation seems to be weak, and not answering the Scope of the Words. Others, and among the Antient Fathers not a few, tell us, by the Soul is meant the Sensual and Animal Part of Man, and by the Spirit the more refin'd and more sublime Part, the Intellect and its Perfections. This Interpretation, in my Judgment, draws nearest to the meaning of the Apostle: but we must take

take heed of a gross Error, contrary to all Reason and Philosophy, of some of them who make Man to be compos'd of three parts, Body, Soul, and Spirit, and multiply Beings without necessity. The Spirit given by GOD to inviven, move, and govern this Body, is but one, and has all the Abilities granted to it which they ascribe to two distinct Substances; it has the power to govern the Senses as it is united to the Body; and as it withdraws it self from the Senses, it performs all Spiritual Operations. Therefore this Gloss which is design'd by them to solve the difficult Question about the Descent of Christ into Hell, in my Opinion is not Orthodox, nor agreeing with the Principles of Reason and Nature.

So that in these two Passages *Spiritus* and *Anima* differ in some respect, but it is only in the Original Signification of the Words, and in the Relation the Spirit of Man has to the Body, and the Animal Faculties and Operations. As it

is a Spiritual Being separat from the Body, and enjoys a Subsistence independent from this outward Tabernacle. It is nam'd *Spiritus*, the Spirit of Man, created by the immediat Hand of God at that moment that it is put to inform and inliven the organiz'd Body, which takes its immediat Beginning from other Principles. This Spirit at the dissolution of the Body is immortal, and returns to GOD that made it, and cannot be destroy'd by Death. It enters into another State, and has the freedom of its Faculties and Operations, as the Holy Angels above. It is deliver'd from the Pains of Slavery of the Body, and from its Concernment with this vile part of Man. It enters into a new Acquaintance, and into a Conversation with Beings answerable to it self. In this blessed State, stil'd in Holy Writ, *The Joy of our LORD, the Paradise of GOD, fulness of Joy, GOD's Presence, &c.* The Soul or Spirit retains all its Perfections. Graces and Abilities; and be-

ing deliver'd or let loose from the Body that clogs it, from the Members and Organs decay'd by Sicknels or old Age, it arrives to a more excellent Activity than it was formerly capable of, when confin'd to the limits and bondage of the Senses. It is not so much straitned in its Operations as when it was One in Society with the weak and infirm Body; but every Faculty has the greater liberty to manifest that Improvement that has been made in them by our former Diligence, Industry and Labors.

But while this Spirit continues in conjunction with the Body, and operates by the Senses and Organs, it is properly nam'd *Anima*, or the Soul, and in the *Hebrew Tongue* a word deriv'd from the Verb *he breath'd*, because its present Being and Subsistence relates to the Animal Functions maintain'd and continu'd by our constant breathing. But the most part of the Actions of this Spiritual Being are produc'd in and by the Organs of the Body, there are at present

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present many Operations of the Soul that have no relation to the Senses, especially in such as are sanctifi'd by the Spirit of GOD, and design'd for a better and higher State: Therefore in the former Passage to the *Thessalonians*, St. *Paul* prays that GOD would sanctify their Spirits from the Corruption convey'd to them by the vicious Inclinations of the Body, and that this immortal Part might be preserv'd pure and undefiled from all Sin and Infection: That the Soul likewise, that is, the same Spirit as it works and Acts by the Animal Senses of the Body, and in conjunction with this outward Part, might be also free from Sin and Pollution: And that the Body also with all its Members might be sanctified, and preserv'd blameless to the Appearance of CHRIST. Likewise the Author to the *Hebrews* tells us, That the word of GOD is so sharp as to divide between the Spirit and the Soul; That is, it is so exact in its Commands and Injunctions in relation

tion to Piety and Holiness, as to lay an Obligation to be circumspect upon the Spiritual Being of Man in the Actions that are produced in conjunction with the Body, and in the Operations that are separat from the Senses; and that it censures both the Spiritual and the Sensitive Part of Man.

But by this near Conjunction of the Soul and Body, it happens that the Habits of the former are more or less perfect, and the Actions more or less excellent according to the good or vicious Disposition of the latter. So that an Impediment or a Weakness in the Organ, may hinder the Soul from Acting. But such Impediments, if they proceed not from a natural Deficiency in the principal Part, may in some cases be removed by an assidual Labour, a resolute Industry, a long Usage, and the Blessing of the God of Nature. As in the Example of a famous Orator, who wore away the stammering of his Tongue with pebble Stones, and attain'd to a Facility

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cility of Speech and Memory by speaking often to the roaring Waves of the Sea.

Indeed we are the more indebted to our wise Maker, when he gives an excellent Soul in a well dispos'd and well organiz'd Body. and the Temper of the one assists the Operations of the other.

C H A P. II.

Of Memory, its Seat, and Excellency.

ST. *Austin* names Memory the Soul's Belly or Storehouse, or the Repository of the Mind, because it is appointed to receive and lay up as in a Treasury, those things that may be for our Benefit and Advantage. Divers Names and Descriptions are given to it, but all may be reduced to this one Definition, *That it is that Faculty of the Soul, appointed by our wise Creator to receive, retain and preserve the several Ideas convey'd*

convey'd into it by the Inlets of the Understanding, whether Intellectual or Sensitive.

Two Vertues belong to it, readily to receive, and long to retain whatsoever is committed to its custody by the Understanding: For Perfection of Memory consists in these two Qualities, quickly to receive the Impressions or Images of Things, and to keep them long from Oblivion, that the Intellect might there find them to imploy them for such Uses as Reason may require. There are likewise three differing Acts of this Faculty, tho some reckon but two; 1st. That which we properly call *Memory*, which is a Retention of the Ideas of things admitted into the Soul. 2^{lie}. *Recordatio*, Remembrance, or a calling to mind, or refreshing those Ideas that are there closeted up. 3^{lie}. *Reminiscencia*, which is a Recovery of the same Ideas which were formerly lost, or a renewing of those Impressions in the Memory that were blotted out, or detac'd by Forgetfulness. The first may be

be found in some measure in the Brutes, and other Animals, who have a kind of local Retention of the Objects that are either grateful or hurtful to their Natures; so that the presence of those things cause them either to fly from, or to run to them, having had a former sense of their good or evil Qualities. This Animal Memory differs in this from that of Man, in that it requiries the presence of the Objects to mind the dumb Creatures of their past Experience; but the Soul of Man having more perfect and excellent Assistances, needs not the Representation of Things to remember the former Passages; neither is his Memory so narrow, so weak and infirm, as that of the Brutes. But the two latter Acts of Memory are not to be found in them, because they depend on the reasoning of the Understanding, and cannot be produc'd without that Ability, which we admit not in other Animals.

And tho' these two acts, which some reckon to be but one, are produc'd by
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the same Faculty as the Acts of Memory, yet they differ in this, that the Memory may be without the use of Reasoning, but the others require the assistance of the Rational Faculty to recover the lost Ideas, by the help of certain Circumstances that remain yet in our Mind. Besides, it's very common that some who are excellent for Memory, may be the more apt to be guilty of forgetfulness, and to let slip out of their thoughts many weighty Matters. Again, Memory preceeds Remembrance in relation to Time, for we can't call to mind things that we never had in our Memory before. And I judge there is this difference between *Recordatio* and *Reminiscentia*, that the first is a plain remembrance of things remaining yet in the Memory, but not thought upon before, by reason of the Multiplicity and crowd of other Ideas; whereas *Reminiscentia* is a Recovery of the lost Ideas which were blotted out of the Memory, and again refresh'd and renew'd

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new'd by the help of some known Circumstances and Passages, that lead us to the minding again of those things we had forgotten: however we must acknowledge between them the difference of *magis & minus*. Now there are four Natural Motions observable in Memory: First, the motion of the Spirits, which convey the Species or Ideas from the thinking Faculty to that of Memory. Secondly, the Formation or Reception of those Ideas, and the fixing or Imprinting them into the Fancy. Thirdly, a returning back of those Spirits from the Memorative Faculty to the rational. Fourthly, That Action by which the thinking Faculty reviews what is treasur'd up in Memory, which indeed is the very Act of Memory. Therefore some have defin'd Memory, *Apprehensio in Anima existentium specterum cum indagatione & inquisitione*; An Apprehension in the mind of those Ideas that are in the Soul, accompanied by a Search and Inquisition.

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We must here make one Observation more; That as the *Peripatetics* commonly distinguish three distinct things in every Faculty, so we must note the same in that of Memory. *First*, there is the Faculty, Power or Ability of Memory, which we fancy to reside in the Soul as in its proper Subject, and to produce Acts by that Organ appointed by our Wise Maker; namely the *Cerebellum*. *Secondly*, to this Ability or Faculty belongs the Habit of Memory, which is acquir'd by repeated Acts; for there may be a faculty in the Soul, which thro neglect or otherwise may be useless; and it often happens that the Faculty is perfected by a constant and continual practice and Habit, whereas slothfulness decays and ruins the most excellent Ability. The third thing observable in Memory, is the several Acts produc'd by the Faculty, which at last make up a Habit. We shall find this distinction to be of some use in the following Chapters.

Now

Now the Seat of Memory is generally acknowledged to be in the hinder part of the Head, which we call *Occiput*, in the third Closet Named *Ventriculus, Puppis, or Cerebellum*. For as all the Naturalists are of Opinion, that in the Brain there are three Operations of the Soul, the Imagination, Reason, and Memory; They have from the direction of Experience, assign'd to the two first the two greater Closets of the Brain, and to the latter the less and hindermost. For I need not busy my Self to prove that all the Functions of Life have their particular Organs; And the Soul acting little or nothing without the concurrence and assistance of the Body, our wise Creator has appointed the several distinct parts where the Spirit is to move and act, to produce the differing Actions of Life; According to that old and approved saying of the Physicians,

*Cor sapit, & pulmo loquitur, fel suscitatur iras,
Spleen videre facit, cogit amare jecur.*

The Heart is the Seat of Wisdom, the Lights are employ'd in Speaking, the Gall moves us to anger, the Spleen inclines to Laughter, and the Liver to an amorous Temper. Thus in this Closet of Memory the Soul treasures up the Ideas of things, making use of a clear and subtile Spirit, ascending from the Heart, to form the Impressions, which contain either a longer or shorter Space, answerable to the Temperatute of the Body, and the largeness of this Closet. For they have observ'd that such have a capacious Memory whose hinder part of the head is larger than ordinary; but when that part is otherwise, plain, and narrow, such persons are seldom gifted with a rich and an Officious Memory. It is most certain that the good or evil Disposition of the hindermost part of the Head contributes much either to the largeness or shallowness of Memory. For when that part of the Brain is sound, and the Passage open and wide, by which the Spirits ascend.

ascend up to it with ease, and without any obstruction, such Men are quick of Apprehension, and their Memory is the more happy, and the more susceptible of the Ideas. But if the way be obstructed that conveys up the Spirits, or if there be any Natural or Casual Defect in that part, they will quickly find it by the Decay of Memory. Some having receiv'd a considerable Blow on that side of the Head, as a Greek Author relates, forgot all their nearest Relations. And it is reported of *Messala Corvinus* the Orator, that by an accident he became so stupidified as to forget his own Name. The Casualties therefore that may happen to this Faculty, by the prejudices to which this part of the Brain is subject, should awaken our care and diligence to preserve and defend it.

But as the parts of the Body, and the Soundness and Perfection of the Brain, are great helps to a good Memory; they have caus'd the Natural

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ists to divide Memory into *Natural* and *Artificial*. The *Natural* is when the Person has this great Advantage from his *Natural Parts*; without any help from his own *Industry*; and when his wise Maker has bestow'd upon him all the inward Qualifications needful for a large and happy Memory. The *Artificial* is that which is acquir'd by our *Care, Study, Invention* and *Labour*. For it is the Opinion of *Cicero*, That the goodness of our Memory proceeds not always from our *Natural Perfections*, but sometimes from the *Contrivance* and *Art* of *Man*. And our Experience can verify the same, that Memory is capable of increase and decrease; and that the *Art* of *Man* may add much, and accomplish this excellent Ability. However, if we offer to neglect, and suffer this rare Faculty to be unpolish'd, and cover'd over as it were with the Rubbish of *Idleness* and *Debauchry*, when God and Nature have been bountiful to us in this Respect,

spect, we cannot expect to use it with that advantage, as others who have labour'd to encrease their Maker's Gifts by their Study and Industry. Of some it has been reported, that they had prodigious Memories. *Mithridates*, that famous Enemy of the *Roman State*, was once a King of two and twenty Kingdoms, where so many differing Languages were spoken; which he understood so well, that he could speak every one of them, and to all his Subjects, without an Interpreter. The Great *Cyrus* had so large a Memory, that he could call every Souldier of his numerous Army by his proper Name. Likewise *Seneca* tells us of himself, that he could repeat 2000 distinct Names that had no dependence. And in the late days, Cardinal *du Perron* was able to repeat, without missing a word, two hundred Verses which were spoken before *Henry* the fourth by a famous Poet, tho he never heard nor saw them before. Likewise

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in our Age and Nation, some carry with them whole Libraries in their Memory: Which in reason cannot be expected, unless Men endeavour to improve this rare Gift of GOD by a continued Exercise. I need not enlarge upon the Usefulness and Excellency of Memory, to incline Men to use the Means to attain it. All other Abilities of the Mind borrow from hence their Beauty, Ornaments and Perfections, as from a common Treasury: And the other Capacities and Faculties of the Soul are useless without this. For to what purpose is Knowledge & Understanding, if we want Memory to preserve and use it? What signify all other Spiritual Gifts, if they are lost as soon as they are obtain'd? It is Memory alone that enriches the Mind, that preserves what Labour and Industry collect, which supply this Noble and Heavenly Being with those Divine Excellencies, whereby it is prepar'd for a glorious Immortality. In a word,

word, there can be neither Knowledge, nor Arts and Sciences without Memory: Nor can there be any Improvement of Mankind, either in respect of their present Welfare, or future Happiness, without the Assistance and Influence of this supernatural Ability. Memory is the Mother of Wisdom, the common Nurse of Knowledge and Virtue, as the Poet very well has express'd it:

*Sophiam me vocant Græci, vos sapientiam
Usus me gendit, mater peperit memoria.*

But as these Lines are design'd for the benefit and encouragement of their Memories chiefly who are to appear in the Pulpit, or at the Bar, to speak in the Audience of the People; I need not tell them with St. Austin, *Memoria in primis Oratori necessaria*. That there is no Ability more useful to an Orator than Memory: For it gives Life to what is spoken, and makes a deeper impressi-

on in the Minds of men, it awakens the dullest Spirits, and causes them to receive a Discourse more kindly than otherwise: It adds a Grace, and an Extraordinary Excellency both to the Person and his Oration, and is the greatest Ornament of that part of Rhetoric that we commonly name *Pronunciatio*. So that if there is any thing worthy to be esteem'd or valued in that Art, so useful in a Commonwealth, 'tis all borrow'd from Memory alone; which gives the greatest weight and efficacy to the Words that are spoken. It is reported of *Eschines*, that when he came to *Rhodes*, he read to the Inhabitants a famous Oration of *Demosthenes*, which they very much admir'd, tho' pronounc'd without the Grace of an Orator: But said he to them, *Quid si ipsam audissetis?* How much more would you admire and esteem this Oration, if you had heard it from his own mouth? But our daily Experience can declare more of the Excellency of this rare Ability.

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I shall therefore proceed to examine what Temper is most agreeable with a good Memory.

C H A P. III.

The Temper or Disposition of the Body best and worst for Memory, with the Natural Causes and Reasons of both.

Memory is nam'd, or rather describ'd by Plato, that great and famous Philosopher of his Age, *The Soundness of the Senses*; because the Soul making use of the Senses of the Body to receive the impressions of things, the Memory is either larger or narrower, greater or less, according to the good or ill Qualities of the Senses; and the Ideas are more or less lasting in Man. However, 'tis most certain that in general it is requisite for a good Memory, that the Body be in perfect health; for if either the whole be distemper'd, or

any part be diseas'd, the Sufferings are communicated to every Member, and all are sensible in some respect of the Pain with the disaffected Part; and the Disease, whatever it be, disorders the Functions more or less, according to the nearness of Communication. Some Diseases have that evil influence that they totally deprive us of our Memory for a time, as those that seize upon the Head and Brain, and such as dislump the Nerves and Veins that are uppermost, and corrupt the Blood and Spirits which are used for the exercise of Memory. Besides, when any part of the Body is diseased, the Mind is distracted, and cannot so readily perform that Office, as when it enjoys a perfect Tranquillity free from the avocations of Maladies and Pain. Likewise, if the Spirit be disturb'd by the violent Passions of Anger, Fear, Despair, &c. the exercise of Memory can never be so free, because it requires a sedate and quieter Temper of Mind as well as a Soundness

in the Body. All the Alarms & Troubles of the Soul blot out the Ideas that are already entertain'd, and hinder others from coming in. They obstruct all the Passages, and the Crowd of thoughts that in such cases arise is a great hindrance to Memory.

But the Learned observe, that two Tempers of the Body or Brain are Enemies to a good Memory; and that such can never expect any great Advantage from this Ability which in those cases is naturally disabled. The first is a Temper extraordinary Cold, for thereby the necessary Motions are stop'd, and the Passages for speedy conveyance frozen, and the Imagination as it were benum'd. So that as a convenient Heat of the Body is a notable help to an active Memory, a cold Temper can never be so quick in apprehension, nor receive the Impressions that are offer'd. Therefore a noted Physician names Cold, *The Mother of Forgetfulness*; and declares that there can be nothing more

more pernicious to Memory, either to the admittance of the Ideas, or to the making use of them, than an inward or a too violent and ambient Cold.

The second Temper unfit for Memory is moist, when a too great Humidity seizes upon the Brain, as in Drunkenness, Intemperance, and Debilitations. Memory in such a case may quickly receive an Impression, but it will as speedily lose it. As a Ship at Sea running swiftly thro' the Waves, leaves behind a Track, which is almost as soon lost as made, so that no sign can be found of its Passage thro' that fluid Element. So the Moisture of the Brain may be susceptible of an Idea for the present, but 'tis not lasting, nor is there any sign a little after of any such Matter. Those persons may remember the things near at hand, but they seldom call to mind that which has been long ago done.

I might add a third Temper very much unfit for Memory, that is, an extraordinary

extraordinary dry Brain, or a corrupt Disposition of Body, proceeding from too much Heat and Driness: for the these two Qualities are necessary assistants of a good Memory, both for Reception and Retention, yet when they exceed the prescript and proportion of Nature, they must needs be offensive to Health, and consequently to the practice of Memory. It is therefore needful for this purpose that the four Qualities of the Body be in an *equilibrium*, that is, in an equal balance; because this equality serves very much for a more ready formation of the Ideas, and enables the Organ the better to receive and retain them. But of the four Qualities it is observ'd, that Cold and Moisture are the most destructive to Memory; an excessive Cold being the greatest Enemy of Nature, and of its Preservation. For Humidity, it cannot be expected, when the Brain is drown'd in Liquor, or overflows with Humours, that in such an

an Inundation Memory can act and perform its duty with that exactness, and in that perfection that it can at other times, and in a better Temper. Now 'tis not difficult to understand what Quality is Predominant by these following Experiments: First, by our Sleep; for if we are more inclinable to it than ordinary, it is a sign of a wet and moist Brain, that makes us heavy and drowsy; but if we cannot take our usual Rest, it is an evident token of a dry Temper. Besides, this Humidity falls down into the Palat by an extraordinary Spittle, breaks out of the Corner of the Eyes, and Evacuates itself thro the Nose and other Conveyances from the Brain, in a greater abundance than is usual. But if the Brain be too dry, you will not be able to close your Eyes as formerly, you will find a Lightness in the Head; there will be seldorn any Natural Evacuations, and the Eyes will appear sunk into the Head, and the Excrements

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ments of the Ears will increase. This is the case of such as grow in Years, which causes old Men to be less susceptible of new Impressions in their Memory; but to be more retentive of those that are there already: So that all the Passages of their Youthful days they can quickly call to mind.

But if an inward Cold predominates, it will appear by these Signs: The Face will seem very white, the Eys languishing, the Veins will scarce be seen; a Cold may be felt about the parts next the Head, and a Dulness and Stupidity, seizes in such a case upon the Spirits and Brain; so that by this means Men are render'd less fit for Action. Now it is observ'd by Physicians, that the Brain is naturally hotter in Summer than in Winter, unless it be when some Distemper increases the internal Heat, and augments it the more by reason of the ambient Cold.

If too much Heat be in the Brain, it may be perceiv'd by these infallible

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Signs.

Signa. All the Parts about the Head will be hotter and more red than ordinary, the Eyes will be rolling and fiery, the Temples burning, and the Person cannot be inclinable to sleep, because all the Vapors that cause Drowsiness are consum'd by that internal Heat, and dried up as soon as they enter the Closets of the Brain.

From what has been said it is most certain, that a moderate Temper, where all the four Qualities correspond and agree in an equality, is the most fit for the practise of a good Memory: and when any of these exceed the natural proportion, both the Health and Memory also are impair'd in that Body, and render'd more unfit for exercise. In such cases therefore the Physician's Art may be very useful to restore Health, to rectify the Brain, to remedy the Temper, and remove the superfluous and pernicious Quality; and consequently it may preserve, increase, enlarge and help Memory. For as it is most certain that

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that divers Diseases destroy this Ability, or disable it; so it is unquestionable that several Remedies may assist, comfort and corroborate this excellent Faculty, which requires a good disposition of Body, a careful government of our selves, and an abstinence from the Extravagances and Debaucheries of the Age.

Now in some cases 'tis impossible to remedy a decay'd Memory, as when Nature fails thro some violent Disease; when an extraordinary Heat and Internal Driness has corrupted the vital Parts, or the Closet of Memory, and fill'd it with infected Spirits; or when old Age brings a diminution to our Strength, Vigor, Abilities; and all our Natural Parts decay with our Body. 'Tis then in vain to attempt by Physic to help to remedy that which is naturally lost and perish'd. However in such cases we may preserve what remains of Memory by a regular manner of living, and by such food as may expel the inward Driness

and Cold, and comfort the Brain with a Recruit of wholesome Spirits, proceeding from the easiness and quickness of Digestion.

CHAP. IV.

Some General and Physical Observations and Prescriptions for the remedying, strengthening, and restoring a Memory injured by the ill Temper of the Body, or the Predominancy of one of the four Qualities in the Brain.

THE Excellency of Memory, as we have taken notice, depending wholly upon the Health and good Disposition of the Body, 'tis not to be doubted but that which restores Health to the one, is by consequence usefull and assisting to the Welfare and Operations of the other. Chiefly if the Head or Brain be any ways damaged, clogged, or prejudiced, such Medi-

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cles as are proper to remove the ill Qualities, or to restore Soundness, are also proper to help Memory. Divers therefore are prescribed by the most eminent Physicians, answerable to the several Distempers of the Brain, and the Causes from whence they proceed.

First; If by reason of extraordinary Looseness and immoderate Evacuations, or of any internal Drieness, the Memory be prejudic'd, we must seek a remedy from a convenient Diet, which may strengthen the Body, and comfort the Spirits and Senses. In such a case juicy Meats are to be used, and such as are of easy Digestion in the Stomach; good and wholesome Drinks are to be taken, as Clarer Wine, Methelin well made, &c. We are likewise to exercise our Bodies Moderately, and without being tired; we ought to rub the Head and Temples softly with woollen Clothes, and endeavour to restore the Body to its ordinary Temper by Sleep, Bathing, and other Natural

Natural Means: But if the Brain and Memory be injur'd by reason of an internal Cold, Heat must be applied to expell it, (as Humidity is used to remedy the Drienesse of the Temper) but always with a convenient Moderation: for we must take heed that we heat not the Brain too much, nor totally dry up the internal Humidity, for fear of falling into a more dangerous Dis-temper, which may deprive us both of Life and Memory together. When the Brain is out of order by Reason of Cold and Moisture, that Air is to be chosen for the Patient to live in which may be hot and drying: and in wet and cold misty weather, the Chamber or Dwelling where he is, ought to be perfum'd with hot and odoriferous Herbs, as Sage, Marjoram, Lavender, Rosemary, Thyme, wild Thyme: and let a smoke be made of some of these well scented Herbs in the Chamber, together with Juniper (for such Perfumes will dry the Air, and help the

the Brain) chiefly of that *Indian Amber* that is nam'd the *Gum of the Soul*. The Diet ought to be according to the Distemper, of such Meats as are of an easy Concoction; and the divers Physicians forbid cold Sallets, I suppose they may be of great use, chiefly in the Spring and Summer, to some hot Stomachs, as Lettuce, Purslain, Spinage, Corn-sallet, Cichory, Endive, and *Nassurtium*; the latter being good to stir up the Spirits, and a Natural remedy against sloth; from whence comes the old Direction to a sluggard. *Vade & ede Nassurtium.* Pliny tells us of Lettuce, That it inclines to sleep, moderates Heat, purges the Stomach, increaseth Blood, helps Digestion, and creates an Appetite. To some Constitutions this Sallet, with a mixture of other proper Herbs, may be proper to assist and comfort the Spirits, and dispose the Brain for the Acts of Memory. Likewise it is very proper in many Distempers of the Brain, to open &

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Voin, and free the Superior Parts from the overflowing of Blood, and to give a Gentle Purgation, either by Potions, Pills, or other usual Means, according to the Advice of Experienced Physicians, and the Nature of the Disorder. Now such Diseases incident to the Brain are either in the Cavities, or the Substance of the Brain: In the first are chiefly these, *Vertigo, Catarrh, Epilepsy, Apoplexy, Palsy, Convulsion, Trembling*. In the Substance are these *Phrezy, Melancholy, Madness, loss or hurt of Memory, sleepey Diseases, &c.* All which, as they bring a present prejudice to the Faculty of Memory, so they are to be removed and cured before it can act with Vigor.

But if the Disease proceeds from a too great Increase of the Humours, skilful Physicians are to be Consulted, and proper Remedies applyed for the correcting and removing those Humours, as Bleeding, Purgations, Clysters, Vomits, Issues, &c.

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Now 'tis most certain that divers Ointments, Snuffs, Perfumes, Plasters, and Medicines are applicable to the Head and Temples, for curing several Disempers of the Brain. But this being a Subject that more properly concerns the Physician, I shall only advise the Patient to be very cautious in making use of Remedies for Removing Diseases of the Head, which is a tender Part; for when once the Part or Organ is wounded, 'tis a very difficult Task to cure it, and without a Miracle it can never be made whole.

CHAP. V.

What is very much prejudicial to the Faculty, Habit, and Practice of Memory.

THE Memory residing in so tender a Part as the Brain, Nature has had a particular care to preserve it from all Casualties by a thick Skull: It haws

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thereby what an Esteem, Value, and
Tenderness we are to have for that part
of the Body, and how much it concerns
us to take heed it be not injur'd either
by our own Miscarriages, or by others
Endeavours. Certainly we are worthy
of blame if we ruin that most excellent
and necessary Part of our selves, and run
wilfully into such Actions as are hurt-
ful to our Brain and Memory. Now it
is observ'd, and we may understand
it from our own Experience, that these
following Particulars are prejudicial to
Memory.

1. All Crudities, Repletion, and In-
digestions of the Stomach; for they
ingender many dangerous Diseases, dis-
order the Brain, and send up infectious
Vapours, which cause Pains in the Head,
Giddiness, and several other Distempers:
consequently they are pernicious to Rea-
son and Memory, as St. Ambrose tells
us, *Cibus immodicus & Animæ & Corpori
nocent*: An excessive Eating hurts both
the Soul and Body.

H Drunkenness

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Drunkenness is offensive to the Brain, and all its Functions, because it fills it full of Humors, and naturally causes Forgetfulness. And of a Father expresses himself, *Ebrietas Tempestas est tam in animo quam in Corpore.* & *seipsum ignorat.* It is a Storm both in the Body and Soul, and causes us forget and be unmindful of our selves. Therefore the immoderate use of Strong Wines is dangerous; and a frequent ingorging and constant Debauchery turns Men into Sots and Beasts, and weaknes all the Operations of the Brain. I cannot but mention here what *Suetonius* writes of *Claudius Cesar*, that by Drunkenness he had forgot what he had commanded but an hour before; for having ordered his impudent & Lecherous Wife & Empress *Messalina*, to be put to death because of her unsufferable and public Adulteries, when he sat down to eat meat a while after, ask'd his Officers and Servants what their Lady was doing, that she came not as usually to table with him. And the same Re-

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man Author, with others, tells us of *Pyrellus*, that when he came to the Empire, he gave himself over to such Debauchery and Drunkenness, that he lost & drown'd all his Memory & Reason.

3. A violent and outward Cold in the Night-season offends the Brain, if the Head be not well cover'd. Therefore for the better preservation of the Seat of Memory, it is convenient to keep our heads warm. according to this French Direction, *Gardez chaud les pieds & la teste, au demeurant vivez en l'air*: Keep warm the Feet and the Head, but for the rest live as the Beasts.

4. To take cold and wet in the Feet in Winter-time, weakens the Eye sight, and injures the Memory, because of the great correspondence there is between those two Extremities, the Head and the Feet.

5. An Extraordinary and hot Air, or a burning Sun, disturbs the Mind, and prejudices Memory, if we suffer it long to work upon us.

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6. All windy Foods and Drinks are not good for the Assistance of Memory, but rather contrary, unless Nature carries them speedily off in the ordinary course.

7. We must avoid eating in the Evening such things as may increase too much the ascending Vapors, and cause a too great Humidity in the Brain, or may be of an ill Digestion, or may too much lunge up into the head: for the such things may incline to sleep, they have a bad effect on the Seat of Memory; and remember these seasonable Verses.

*Ex magna Cæna stomacha fit maxima Pæna;
Ut fit nocte levis, fit tibi Cæna brevis.*

8. Forbear drinking too much immediately after eating, chiefly after Supper; for that will but spoil and hinder Digestion, and prove offensive to the Brain and Memory.

9. An extraordinary idleness and la-
ziness

Humors of Body begets and increases ill Humors, which have a bad influence on the Faculty of Memory. Therefore a moderate Exercise becomes us as Men, and is very useful for our Health, and the Safety of our Being: as an Ancient Philosopher taught his Disciples, by telling them, that *Exercitium confert ad Corpus & Animam*; that Exercise is profitable both to the Body and Soul.

Or so Forbear sleeping immediately after a plentiful Supper or Dinner, before the Food has past down from the Orifice into the bottom of the Stomach; for there is nothing more pernicious, because it prevents the working of Nature, and causes often the good Food to become bad, and to disturb both the Body and Mind.

Or so A too frequent and violent use of *Wine*, when the Stomach is altogether empty, or too full, or contrary to the Rules of conjugal Chastity and Religion, is very dangerous, not only to the Body, but also to the Soul, and all

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its Faculties: For such an irregular Act draws a curse after it, and obliges our just and wise God to withdraw his Blessing from such Commencements of his Laws, enacted for our Safety and Preservation.

12. Fear, Sadness, Anger, Violent Passions, and melancholy Thoughts are no Friends to Memory; for they disturb the Mind, disquiet the Soul, and disorder all the Faculties.

13. A too violent Vomiting is destructive to Memory, because it forces Nature, and discomposes the Brain.

14. A disquieted Mind can never make use of Memory: for tho' the Faculty may be good, and assisted by Exercise, and Strengthened by Habit, yet while the Soul is alarm'd, and dissatisfied, it can never in the midst of its Troubles use its Memory with freedom, and so well as in a more peaceable temper and disposition.

15. All such Motions of the Body as cause giddiness or swimming in the Head,

Head, are destructive to Memory. Therefore we should have a special care, to avoid falls from high Places, turning round, or Blows upon the hinder part of the Head, for if we may believe *Thucydides*, (some by that means) in the *Graecian Wars*, lost totally the use of their Memories: for by that Violence the Seat of Memory receiv'd so great a prejudice, that the Faculty could make no use of it; and the Contusion was so great, that the Brain was disturb'd, and could receive no more Impressions, nor preserve them that were there before.

These Experiments are not to be neglected by those who design to attain to a Perfection of Memory: for they are of dangerous Consequence, as our Experience can witness, to the Faculty of Memory, and to the other Functions of the Brain.

CHAP. VI.

Of such Natural Things as may be assist-
ing to, and may comfort Memory, from
the Procurement of Nature, and the
Contrivance of Art.

GOD and Nature have bestowed
upon us Faculties and Abilities;
and with them Means to enlarge and
assist them in the performance of their
several Offices. As there are some
things to be avoided, which may be
pernicious to them, so there are others
to be used and employed for this good
purpose, for a more ready execution
and discharge of their duties and func-
tions. Memory, this excellent Abili-
ty of the Soul, may meet with many
helps in the course of Nature to
strengthen it, and render it more per-
fect. I shall recommend these follow-
ing.

I

I. A

1. A moderate and convenient exercise of Body before we sit to Meat, to prepare the Stomach for a more hearty Reception, and a better Digestion, is useful not only to the faculty of Memory, but to all other Animal Functions; for from thence proceed those good Spirits which help all the Offices of the Brain, and make it more able to act with vigour: such an Exercise, I mean, as may be answerable to the Abilities, Calling, and Employment of the Person; such an Exercise as may free us from all Natural Superfluities, which may incommode, incumber, or burden Nature.

2. It becomes us to feed upon such temperate Meats as may agree with our Stomachs as well as our Appetites, and to eat and drink with moderation as may tend to strengthen, and not destroy Nature: for as there is nothing more pernicious to the faculty of Memory than Excess, Drunkenness, and Gluttony, so there is nothing that can
better

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better preserve it than a sober use of those good things, that Nature affords to supply the daily Dificiencies, and corroborat our Strength.

3. There are some things that may hinder the ill fumes of the Stomach from ascending higher, which are usefull to strengthen Memory after a plentiful Repast, as Sriptic, Juices well prepared by Art of Nature, Coriander-seed well preserved with Sugar, Coffee, and other things.

4. A moderate joy and contentment of Mind is very profitable for the preserving and fortifying this Ability of Memory: For if the Soul be uneasy, all the chief faculties, especially Memory, are disturb'd, and render'd more unfit for action.

5. To wash our feet often in hot Water, wherein we have boil'd some Chammomile, Lawrel, Balm-mint, and some other odoriferous Herbs, is very comforable to the Brain, the Eyes, and the Memory: For besides the

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good

good effect the hot Liquor has upon the Head, the Scent of such Herbs serves very much to refresh the Spirits, and comfort the Brain. Therefore in Summer the smell of Roses and other fragrant flowers, is not useless, but advantageous to this purpose.

6. A convenient Purgation of all Superfluities of Nature is likewise helpful to the faculty of Memory: for when there is a stoppage of that which ought to be cast out, there is a burden that is not only troublesome to the Person, but also of dangerous consequence to the Health and Life, and to all the Superior faculties and functions that are thereby hinder'd in their Actions and Operations.

Now Physicians inform us, that this tender part of Man, namely the Brain, is injur'd and prejudiced by three Means. First, By a violent breaking in of the Excrements of the Body, or of any part of it. Secondly, By nourishing and harbouring some ill Quality,

lity. Thirdly, By retaining the usual and natural Purgations, when they have not their ordinary Course by the common Passages appointed by our wise Maker. For as there are continual Vapors ascending to the Brain from the Inferior parts, design'd for the nourishing and assisting the Brain in the several Functions of Life; so there must be some Evacuations for that which is superfluous and useless in Nature, to be voided. Now these vapors, if they have any ill Quality, or are any ways offensive to the Brain, do quickly hinder the Operations of Life and Reason. For there is no part of the Body more tender than this, no part is sooner and more susceptible of pernicious Fumes and Vapors than the Brain. Our good GOD therefore has provided, among the Natural Things, a great many Antidotes and comfortable Herbs, &c. which are proper to help and restore the Brain to its usual Temper and Perfection, and conse-

consequently to assist and preserve Memory. Now among the Natural Things, and those that may be prepar'd by Art for the use of Memory, are either pouders for the Head, or pouders to snuff up in the Nose; Plaisters to apply to the Temples or other parts of the Head; Bathings, Drinks, Fruits, Confections, Smells, Purgations, Ointments, &c.

1. Of Pouders to dry up the Humors of the Head, and cleanse the Hair: they are very usefull for the strengthening of the Memory, when the Person is of a moist Temper, and finds a too great Humidity to burden the internal part, and disturb his fancy; or if he be often afflicted with a *Cephalalgia*, proceeding from Cold or Vapors. But such Pouders are to be made of Odoriferous Herbs, and well scented, which may be pleasing to the Smell. *Riverius* prescribes for this purpose this excellent Powder:
Take of Florentine Lillies, half a Pound;
Sterax

*Storax and Benzoin, of each two Ounces :
Make a very fine Powder, to be sprinkled
upon the Hair in going to Bed, and
comb'd out in the morning: To increase
its Efficacy, you may add Clove-gilliflow-
ers, Nutmeg, and Cinnamon.*

2. Sneezing Powders well prepared
are of great use, but may prove per-
nicious if any thing be offensive to the
Brain in the Composition. Now the
same Author recommends the dried
Leaves of Marjoram, Sage, Rosema-
ry, the Roots of the Herb *Pyrethrum*,
of Lingwort perfumed with Musk, to
be a choice sneezing Powder, to com-
fort the Brain and Memory. And the
Herb *Galangal* well dried, and reduced
to powder, is very usefull to strength-
en the Memory. Another good sneez-
ing Powder may be made of Pepper,
with the Herb *Condiss*, white Ling-
wort, and Lillies, with some perfum-
ed Gums. But we must have a care
not to offend Nature by a too frequent
use of these or other Snuffs, which may
prejudice the Brain.

3. And as all noisom smells are hurtfull to the Brain, and when they are continually taken are infectious; so there is a great Benefit to be expected from good and wholesome Scents, as of flowers, Perfumes, &c. This is excellent to comfort the Brain; Take *Lign-aloes*, *Frankincense*, *Gum-mastix*, *red Roles*, *Leaves of Betony*, *Cinnamon*, *Mace*, *Spice*, *Cloves*, with *Storax*; and with all this make a Powder: cast it on a Chafing dish of Coals in a morning, and it will wonderfully comfort the Brain, and help Memory.

4. Divers Plaisters, when we find a decay in Memory, may be useful for helping the Brain: As a Plaister made of Mustard-seed, and clapt to the hinder part of the Head, or the Oil of Mustard-seed when applyed to that Part. Or if you please to be at greater expence, take *Florentine Lillies*, the Herbs *Hermodactyle* and *Pyretbrum*, leaves of the wild Vine, *Pigeon-dung*, Mustard-seed, of each an Ounce;

Ounce; mix them with *Moschat* Nuts, Spice, Cloves, Cinamon, and Pepper, and make a Plaister; which you may likewise apply to the hinder part of the Head, and you will find it increaseth and help Memory; and a certain famous Author assures us, that the Gall of a Partridge anointed about the Temples does wonderfully strengthen the Seat of Memory; as also the Brains of Birds and Fowls roasted, and chiefly of Hens, are not useless for the same purpose.

5. If you please to try this Experiment, you will find it of great use, as some Learned Physicians tell us; Take the Seed or Leaves of *Orminum*, and reduce them to Pouder, and every morning take a small quantity in a Glas of Wine. And they say that the Shavings or Pouder of Ivory produce the same effect; namely, the Corroborating of the Brain and Memory; as likewise a grain of white Frankincense taken in a Draught of

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Liquo

Liquor when we go to Bed, dries up the offensive Humors of the Brain. And it has been observ'd that the Application of Gold to that *Sutura* which divides the Seat of Memory from the other Closets of the Brain, strengthens the weakness of the Head, drives away all pain, and has a wonderful Effect on the faculty of Memory.

6. There are some Ointments to be made for the same intent, as this; Take of the fat of Hens or Capons, together with the fat of a Cow, and Gum of Ivy, of each a pound; which being distill'd in a Lymbic with a soft fire into an Oil, is very good to anoint the Temples and the wrists 3 times a Week. Here is another Ointment which *Aristotle* is said to have often used for the strengthening his Memory: Take the fat of Moles, Bears if it be to be had, of Weasel and Beaver, or instead of that of Otter, of each an equal quantity; Juice of Betony, and Rosemary; of all which
make

make an Ointment to anoint the Temples chiefly in cold Weather.

A famous Author tells, *That for a firm and constant Memory, and quick Apprehension, many great Men have used this Medicine.* Take Roots of wild Bugloss, Roots of Valerian, or Setwall, of each four Ounces; Roots of Rue two ounces; reduce them to very fine Powders: then take Juice of Eye-bright, Clary, and Vervain, of each four Ounces; strain the Juices well through a Cloth: then mix the Juices together, and the Powders apart: Afterwards take of Essence of Anacardi, or Cassia Nutts one Ounce, and make a Powder as before. Also take Bird's Tongue, i. e. Ash keys, and make a very fine Powder: Then mix all the foresaid things together, viz, the Powders and the Juices, and take an Earthen Pot glaz'd, and set it on the fire, putting into it some Bear's fat, and suffering it to melt by degrees; then throw in the said Powders, mixing them with the Juices, always adding some of the fore-

said fat, till a very thin Ointment be made; with which anoint the Temples, Forehead, and top of the Head towards the Nape. And this do three or four times a Year, and continue anointing more or less as there is occasion.

Again, another Experiment may be tried for the same purpose. Take eight Glasses of common Water, Leaves of Ivy and Sticks, of each a pound and a half; put them together in the Water to boil till the Water be almost consum'd; afterwards let it be well strain'd & squeez'd, and put into it a small quantity of Turpentine wash'd with Rose-water: Then wash the Head with a good Lye, and after drying it, anoint with the foresaid Liquor the Temples and hinder part of the Head.

The same Author recommends to us the making of this perfum'd Apple for comforting the Brain and Memory. Take Laudanum, Lignum Aloes, Storax, of each a Dram; Cloves, Nutmegs, sweet Basil seed, of each half a Dram; with Rose-

Rose-water; in which a small quantity of Mosch and Ambergrise has been dissolv'd, make an Apple.

Another Prescription we find recommended to us by a worthy Author in this manner. To strengthen the Memory, or restore it when lost; or against Giddiness. Take Rosemary, Borage, Chamomile, Violets, Roses, of each an Ounce; The Leaves of Laurel, Marjoram, Sage of each two Ounces; chop them all together, and put them in the best Wine, and after a days time distill through a Glass Alembic, and keep the distill'd Liquor; in which put of sweet-scented Turpentine a pound, white Frankincense eight Ounces; Mastic, Myrrh, Bdellium, Anacardi, or Cassia Nutts, of each four Ounces & beat them all together, and so let them stand for 7 days, mix'd with the distillation in a cover'd Vessel. Afterwards distill with a quick fire till you get an Oskout of them, which keep close shut up in a glass Bottle well stop'd with Wax and Parchment.

For

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For use: Take as much of it as would ly
in a large Nutt, shall down the mouth, and
anoint also the Memorial parts, viz. the
binder part of the Head, and all the parts
before mention'd. You will find it to be
very good.

Some Physicians order Pills for the
use of Memory to be made in this
manner. Take Cardus, Calamint, Nut-
meg, Cloves of each a Dram and a half;
the best Frankincense, choice Myrrh, Ori-
ental Ambergrise, of each a Scruple and
a half; Mosch five Grains: with Marjo-
rann water make Pills. Take one in going
to Bed, and two at Sun-rising, five hours
before Meat; in the Winter every month,
in the Spring and fall more seldom.

Another most approv'd Experiment to
enlarge the Understanding and Memory,
which they say was Aristotles's. Take
the fat of a Bear, which is in his right
shoulder, and put it up in the Bear's own
Bladder, together with his Urine, and
let them stand eight days: then draw it
out, and take an equal quantity of Clary,
Eye:

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Eye bright, Vervain, Bayleaf, Valerian,
and Aloes, and mix them together with
the foresaid fat upon the fire, stirring
them up with a wooden Slice, till it be-
come a thick Ointment; of which, when
you please, take the quantity of a small
Bean, and anoint the Fore-head and
Temples, rubbing them sometime; and
you will remember what you bear.

A Lye for washing a moist and
cold Head, corroborates and helps the
Memory. But it must be of the ash-
es of Vine-twigs or Oak; and then
let these things be boil'd in it. Take
Galangal, French Lavender, Laurel
leaves, Rosemary, Ivy, Sage, of each
a handful; with that wash the Head;
and after washing it, bathe the fore-
part of the Head with a little Aqua
vitæ, and sprinkle it with the follow-
ing Powder. Take Pennyroyal, Ca-
lamint, Cloves, Gum-Juniper, Mace,
Srichas, or French Lavender, dried
Mint, Marjoram, of each five drams;
mix and make a fine powder, and af-
ter

then sprinkling it put over it a covering
of Hemp. On other days also, go-
ing to bed, put some of that Powder
upon the forehead of the Head, even
without washing it: for it dries. &c.

And *Ludovicus Mercatus* advises to
make this Water, which he says has
a wonderful Virtue for the restoring
and strengthening decayed Memories.
Take of the Waters of Bugloss, Betony,
Flowers of Lillie, each a pound; of the
best Aqua Virge half a pound; Flowers
of Anthos, Roses, Marjoram, and Bugloss
flowers, of each a pugil; of the species
of Confectio Anacardina four drams.
First infuse the flowers into the Waters,
and then the Species, and let them stand
in a Sunny place to digest for a month;
afterwards extract the Water in a Balne-
um, of which at night you may give or
take two Drams, or half an Ounce.

CHAP.

their Memories enter in a Hulpie, or
of the Bar, or on any other occasion,
where they find it necessary to
actions without the assistance of Book

CHAP. VII.

Rules to be observed for the
Practice of Memory

Memory as we have already ob-
served, being an excellent Fa-
culty or Ability of the Soul, it is by
consequence to produce Actions, and
able to itself, which acts by degrees
forms a Habit, that strengthens the A-
bility, and makes it more ready and
able again to appear in Actions, for
the more we use this Ability, the more
able and perfect we shall render it,
whereas by Neglect and Sloth Men
lose this natural Gift, and it becomes
useless.

Now for the better exercising of
Memory, and accomplishing this rare
Faculty, I shall recommend the fol-
lowing Rules, which I desire such co-
operate and practise as intend to use
their

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their

their Memories either in a Pulpit, or at the Bar, or on any other occasion, where they would deliver their Meditations without the assistance of Book or Paper.

1. Let the Subject treated on, or
the Matter and Discourse to be de-
livered be rational, and worthy of
our own Esteem: For the things we
admire, or that afford us pleasure in
reading or hearing of em, make
a deeper impression in our Minds than
those things we value not. As this
Faculty is noble, it retains willingly
nothing but what is answerable to its
self; it dislikes any thing strange and
unusual, or that is futable to our own
Genius and Temper, commonly finds
in Memory a kind Reception, and a
longer Retention. It is therefore the
Advice which a wife Master commands
to young Students, Examine your
Præceptorum quædam hæc sunt
Præcepta, Primum ut sit doctus et eruditus
to hear a Wise Tutor whom his enlight-

to admire, because Admittance is a great advantage to remember his instructions. And among the Keys of Wisdom he reckons this to be one. *Flumen Magistri*, a particular Respect not only for the Person of our Teacher, but a value for his Words & Directions that we may Treasure 'em up for our own use and Benefit. For the Memory by the Naturalists is compared to a Sieve, or to a Net, 'tis in respect of these weak and unskilful Memories that never retain the things committed to their custody, but lose them as soon as they have them.

2. Let there be a Method and convenient Order observed, and a Coherence in the Discourse we design to deliver; for it will be far more easy to mind and remember things that have a mutual dependence upon one another, than such as are without Order or Method.

3. Let every thing we desire to remember be fairly written and distinct.

L 2 *Mem. Method.*

ly, and divided into Periods with large Characters in the beginning; for by this Means we shall the more readily imprint the Matters and Words in our Minds, the more remarkable the Writing appears to the Eye. This Sentence conveys the Ideas to the Fancy better than any other; and what we have seen is not so soon forgotten, as what we have only heard. Therefore Cicero tells us, *in 3. de Oratore § 1. P. silius ut ex quâ visâ sit, quâ ad ea quæ audita sunt, Quis Memoris servatur?* That the Eyes of the Understanding (and consequently of the Memory) are carried more easily to the Things that are seen, than to those that are heard. *lab. et. aliorum ad. in. conat. or.* For the Assistance of weak Memories, let the first Letters or Words of every Period, in every Page, be written in distinct Colours, yellow, green, red, black, &c. and observe the same Order. This will make a greater Impression, and very much assist the Memory. §. Lec

and these Characters, or Begin-
nings of every Period, be well im-
printed in our Minds; do they will
quickly bring thither the whole Dis-
course after. No sooner shall we think
upon the first Entrance, but we shall
have a prospect of all that rests in our
Imagination. And it will be no small
assistance to our Memories, if the first
Letters of every Sentence or Period can
luckily express some known or rememo-
rable Word or thing in every page. As
Buxtorf in his Hebrew Grammar, that
Students may remember the Letters
which change their Natural Pronoun-
ciation by the Inscription of a *Dagesh*,
has gathered them together in the
word *Segulkepar*. And that they
might not forget the Letters nam'd
Quesentes, that are written, and some-
times not pronounced, he has put them
together in the word *Ebrei*. Thus if
we may happily join all the first words
of every Sentence, so as to express some
remarkable thing, or subject, or word,

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we shall Remember more easily the Beginnings of every Period or Sentence; and by taking every Letter in order one after another, come to the Remembrance of all that is written in the page without any Difficulty: for the beginning will lead us to all the Rest. This Direction may be of great use to weak Memories. *Consideration.* If we would have the Command of our Memory, and secure it from the frailty of Oblivion, and the danger of mistaking, it becometh us to have in our Minds well imprinted the Abbreviation of our whole Discourse, and the chief Heads; so that in an instant we may be able to recollect and call our intended Eye upon every part of that Matter that ought to be as it were before our Fancies: for in this case if any Interruption happen, or any Casualty comes accidentally to disturb the Series of our Discourse, we shall be the more ready and better able to call to Mind our Business.

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Business, and proceed on with more
 Courage, Resolution, and less fear
 of a Miscarriage; because we may be
 certain, that in an unexpected Weak-
 ness of Memory we shall have a Rem-
 edy at hand to Relieve us in Cases
 of need; and here shall speak with
 more Confidence and Boldness, the
 more we know our selves secure from
 failury. Therefore it is Salust's Ad-
 vice, that in a large Discourse we
 should have it abbreviated and con-
 tracted to certain principal Heads, for
 the prevention not only of Confusion
 on, but also of that Disorder that mul-
 tiplicity of words and Matter is apt
 to cause in weak Memorists.

Let there be a local Apprehen-
 sion of our written Discourse well fix'd
 in the Mind; and in the Delivery of
 it let the Fancy proceed on, and the
 Imagination leisurely dictate the Mat-
 ter, and the words as they are collect-
 ed in our Paper. This local Appre-
 hension is the greatest help to Memory.

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and chiefly in the Characters as we have
formerly noted, be fairly written, and
Remarkable to the Eye and handy, so
as they give a proper Impression into
the mind; they become more legible,
and are not so fast defaced as when
81. When we first intend to receive a
Discourse, and get it into our Memo-
ries, we ought to read it quietly with
the greatest Attention and Attention of
the Mind, setting aside all other Bu-
siness which might intrude or inter-
rupt us. We must also for this purpose
summon all our thoughts to attend u-
pon the Business in hand, and seriously
read over every Period and Sentence
for without this Intention, it is impos-
sible to be able to imprint any thing
well into our Imagination. And be-
fore we proceed on too far, it becomes
us to get well & part by heart, that
our Memories may go on more secur-
ly and by degrees show the way to
82. Therefore it is necessary for this
purpose to repeat often what has been
have

have already learned, and softly to utter every Sentence one after another. This Repetition will be of great use both for the getting it more perfect & for the more easy delivery, for when the Tongue is accustomed to the Expressions, it will more readily deliver them again. And we find by experience, that Verses and other Discourses that we have spoken, when once we begin to deliver them, they drop from us insensibly, and, as a man that is used to run in a Career, or down a Hill, we cannot stop till we come to the end.

ro. After we have thus gotten into our Memory a Discourse in the beginning, we must suppose that it is not confirmed in us, and must therefore run it over by a frequent Meditation, chiefly in the Evening when we are going to Bed, or in those Intervals that we cannot sleep; for then the silence of the Night, and the quiet of the Time are very proper to

strengthen M
Strength

strengthen in Memory what we have committed to its custody. These Meditations are esteemed by Aristotle the greatest Assistance of Memory; and Ptolemy calls Meditation the Key of Truth. Truly without this practice a Discourse can never be well Digested, but will come from us raw, perhaps as a Lesson from a School-boy; neither can we be able without it to make it our own, nor to give that Life and Virtue to it that is needful to affect the Minds of our Auditors. Therefore a Discourse ought to have a convenient time to settle in our Memories, that they may often run them over by Meditation.

Let young Men take care to exercise their Memory betimes, for by a frequent practice we gain and strengthen the Habit of Memory. Let not the Difficulties that may appear in the beginning fright or cause us to discontinue, but resolutely proceed on in accustoming our Faculty

to retain both Matter and Words. I know some charge their Memory with nothing but the Matter, but it is as easy to mind the Words when open we have us'd our selves to the practice. *Cicero* Writes of *Lucullus* and *Hortensius*, two famous Orators of the *Roman* Empire, who had vast Memories, that the former remembred Matter, the other Words, and prefers therefore *Lucullus* before *Hortensius*: but I conceive that Orator to be the most accomplish'd, who having penn'd his Discourse in such a manner, that it speaks weighty Matter as well as Words, is able to deliver it *verbatim* with Deliberation and Vigor. *Seneca* tells of himself, that he could repeat two thousand distinct Names one after another without any mistake, so large was his Memory, which proceeded from a long and continued Exercise; for by this means we shall attain to a great perfection.

12. Beware of taking a pride, and glory.

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glorying in our Memory. As we are to use it on necessary Occasions for the Glory of G O D, the Edification of his Church, and Instruction of the People, I would not have any vainly to Boast or presume too much upon the Strength of Memory, but to look upon it as a Gift proceeding from G O D's Bounty to us. *Staupitius*, a Tutor of *Martin Luther*, in a Sermon thought in a vain Ostentation of Memory to repeat all the Genealogy of Christ mentioned by *St. Mathew*; but when he came to the Captivity of *Babylon*, his Memory fail'd him, which caused him take the assistance of his Book, with this Expression, *I see*, said he, *G O D resisteth the Proud*. How many have there been, who vainly priding in this Excellency of the Soul, have been totally deprived of their Memories; forgotten their own Names, their dearest Relations, &c. The Gifts of G O D are not to be Employed as Instruments of our Pride and Folly. Our
Great

Great Creator is sensible of the Injury done to his Liberality, when we ascribe to our Industry, Sobriety, or the Goodness of our Temper, what is most and chiefly due to his Bounty. Several sad Examples therefore of the Resentment of his Justice have appeared before our Eyes, of persons who have altogether lost in a manner what was the greatest Subject of their Glory; that we might Learn to avoid such provocations, and behave our selves with Humility and Thankfulness to his unwearied Goodness, always giving him the Honour of our perfections and Injoyments.

13. For the better preservation of the faculty of Memory, it becomes us to know well its Strength, Ability, Reach and Frailty, that we may take Measures accordingly; for the Loading of our Memory too much may be as prejudicial to it, as the taking of too heavy a burden upon our shoulders will be to our Body and Loins;
for

for it will wrong the Faculty it self,
and disengage it from further Service.
Besides, the Ignorance of our own
Weakness may expose us to the shame
and Laughter of the World, when we
shall presume to undertake what we
cannot well perform. And as it is
with a Man's Stomach when it is fill-
ed, cram'd more than Nature will
bear, no Digestion can possibly be
there; and instead of strengthening
the Body, the Health is impair'd, and
a shamefull Disorder happens: So 'tis
with the Memories of Men, they
must not be too much Loaded, nor
Burdened with more than they can
well bear, according to the saying of
Horace.

*Sunt Materiam mentis qui scribitis equam,
Viribus, &c.*

14. If we are to study any Libe-
ral Art or Science, it becomes us for
the better encouragement of our Me-
mories,

mories, and for a more firm retention of the Doctrines and Principles, to comprehend the Sense, Meaning, and Reasonableness of them, before we commit them to their Custody. What we understand is our own, and cannot easily be forgotten. Reason is an excellent Confirmation of Memory when it is concerned in that Imployment; for while our Reasoning Faculty continues, we shall never forget what it has formerly approved of, as agreeing with its internal Principles.

15. And if we are to speak in publick, it will be a great advantage to Memory that we perfectly understand the Matter and Business in Question; that we are fully acquainted with the Argument, Mystery, or Theme that we Treat of; that we have search'd and Studied all that may be alledged for or against it, and have continually a prospect of all that may be said upon the Subject: For in case Memory should be interrupted, disturbed, or fail,

fail, it will not be difficult then to recover our selves to proceed on; and if we have any thing of Invention, we may supply the defect of Memory by our former Knowledge: however, 'tis a great assistance to it to remember all the particulars, and the continued Series of Discourse, when we thus understand perfectly the Subject, and are no Novices in the Matter that we are publickly to Deliver.

16. When we betake our Selves to our Study, or offer to exercise our Memory by the delivery of a Discourse, we must observe what has been said before to be useful for the assisting of Memory, and endeavour to avoid what is prejudicial, as Gluttony, Drunkenness, Debauchery, &c.

Set aside all other Occupations and Employments, and chiefly those troublesome Passions of the mind that will not suffer us to enjoy our selves, as Anger, Wrath, Envy, Revenge, Lust, Carelessness, Alarms, Fears, &c. for

for when the Mind is totally taken up with such uneasy Guests, it is not possible to employ it about the Functions of Memory, according to the old Proverb, *Quia in turba non potest homo cogitare* and *Pluribus intentus minus est ad singula sensus*.

§ 7. A convenient time is to be chosen for the Exercise of Memory; for all Seasons and times are not proper, nor is the Mind ready disposed alwise for activity: We must therefore chuse such a time as we know our selves to be best able to retain the things that we hear and read. Neither are all Tempers alike, but commonly when we are fasting, or after a moderate Repast, or in the Night Season, or in the Morning, most Men are best prepared for the Exercise of their Memories, and to receive the Impressions and Ideas.

§ 8. But one Rule more I must add, which I look upon to be the Chief;

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To

90 *The Art of Memory.*

To stick from GOD by our devout and constant Prayers, both the concurrence and increase of our Memoriam. For I must confess, that 'tis a particular Gift and Favour of our Great Creator, who hath bestowed upon us such a Natural Ability. As therefore it depends upon his Bounty, 'tis from thence that we must expect its Perfection and Wellfare. And tho' by Art we may remove what is prejudicial to it, and help in some Respect the Faculty; tho' we may prescribe Rules for the practice of Memory, yet all our Endeavours will prove vain and ineffectual without a Blessing from above, which we must strive to obtain by our Humility and Devotion, being the Ordinary means appointed by the divine Wisdom for the getting and increasing of all Temporal and Spiritual Blessings. Neither are we to doubt of Gracious Returns to our Requests; for we have this Assurance from the Sacred Oracle, *If you shall*

are

are evil know how to give good things to your Children, how much more shall your Heavenly Father give his Holy Spirit to them that ask him? God hath reserved to himself the bestowing of all Spiritual Gifts, and this of Memory proceeds from him: not only the Faculty, but likewise the practice depends very much upon his immediate influence; for Experience may inform us, that we have often an inward Assistance granted to our Positions to comfort and help the weakness of our Memories in divers occasions, chiefly where the Interest of Religion and his Honour is concerned, as in the publick delivery of his Word and Will to his People. It becomes us therefore in all such Instances not to rely or presume too much upon our own Strength or Ability, but lean and trust upon the Allsufficiency of the Holy Spirit, who will never be wanting to them who earnestly and heartily implore His Gracious Assistance in time of need.

CHAP.

CHAP. VIII.

Rules to be Observed to help our Remembrance of things that we desire to preserve in mind.

THE multiplicity of Ideas and Matters that we commit to our Memories, will sometimes cause the most Capacious to forget things of the greatest Importance. For the better assisting therefore this Faculty to call to Remembrance such Objects, these Rules are to be observ'd.

I. Mind the Order in which those things were first enter'd into our Memories; for the things that precede will oblige us to think upon those that followed, and the Consequences of things will refresh in our Fancies that which went before. It becomes us therefore to Record them in order with a Connexion and a mutual Dependence.

pendence; and this Order will direct
our Memories, and help them to find
out such things as were lost and de-
faced by forgetfulness. Therefore a
Wise Man tells us, *Quæ bene iuricem
ordinata sunt, bene reminiscibilia sunt;*
*quæ vero male, difficiliter in Memoriam
revocantur.* The things that are in
good Order are easily to be remem-
bred; but those that are without Me-
thod or Order cannot, without much
difficulty, be called to mind.

For the better remembring of
things, we ought to compare them
with those things with which we are
familiar, or best acquainted, and that
have a Resemblance with them, either
in Syllables, in Quantity, in Office,
Imployment, &c. For this Similitude
will certainly imprint the thing or
Person so in our Mind; that if we do
casually forget, we shall the more ea-
sily recover the lost Idea, because the
Idea that we have already in Memory,
and that hath a resemblance and Re-
lation

The art of Memory.

which is that which is absent in
some known particular, will lead our
Fancy to it again.

We may imprint in our minds
and fix things in Memory, by think-
ing upon their Contraries or Opposites,
and we may by the same Means be-
come Remember things that are almost
blotted out of our Imagination.

For Example, he that Remembers an
Ass, cannot forget *Achilles*; he that
thinks upon a *Goblin*, will also mind
a *Devil*; when we Represent to our
selves Sobriety or Temperance, we
cannot but have a Notion of Debauch-
ery and Intemperance. Now if that
which is contrary is better known to
us, it will quickly refresh the Re-
membrance of that which we had for-
gotten.

If we desire to mind things of Im-
portance, we ought to imprint all the
Circumstances in our Memories, of
Time, Place, Persons, Causes &c. because
these Circumstances being likewise in
our

our fancy, will also keep these things that we intend to preserve from Oblivion. And such Circumstances will scarce be defaced, if they are Recorded in our Memories by the Assistance of the Eyes from the things themselves, or from the sight of them written or otherwise appearing to this Sense: for as a Shadow can never be without a Body; nor a Form without a Substance; so neither can the Circumstances be in our Minds without that Reality that we purpose not to forget.

We may think upon things, and Remember them by their Properties and Qualifications. For Example; if we desire to remember a gross and fat Man, we may think upon King *Dionysius*, of whom an Author tells us, that he grew so fat, that he could scarce see, and that at last his Eyes were closed up with fat.

6. If we desire to Remember any thing, let us mind that Circumstances belong.

belonging to it, which is most admirable, remarkable, or suitable to our Genius, Temper, or Interest: for this will fix it in our Memories in such a manner that it will not easily be forgotten.

If we have several things to Record in our Memory, note exactly the Number of them, with the first Letter of every such thing which may casually make up some name or word; which being fixed in our mind, will quickly direct us to every particular thing that we design not to forget. For Example; I desire to Remember Sugar, Almonds, Prunes, Oil, and Raisins, I will therefore take the first Letter of every Word; and I find they make *Sapor*, which being fix'd in the mind will direct me the sooner to the things that I design to Remember.

Some other Rules may be prescribed for this same purpose, which our Ingenuity may supply us with, as a careful Repetition, frequent Meditation,

ration, &c. But because I have already mentioned them before, I proceed to represent the Fancies of some Ingenious Men, and a Method which they lay down, and which may sometimes be useful I confess for the assisting of an Artificial Memory, and which indeed may very well be named a fantastical Remembrance, because it altogether depends upon the Fancy of the Contriver.

CHAP. IX.

Of Artificial or Fantastical Memory, or Remembrance.

Artificial Memory, saith the Philosopher, *Est Dispositio imaginaria in mente rerum sensibilibus, super quas Memoria naturalis reflexa, per eas admonetur ut memoratorum facilius distinctiusq; recordari valeat*: It is an imaginary Disposition in our mind of sen-

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sible

sible things, upon which when our Memory reflects, by them it is admonish'd and assisted to remember more easily and distinctly things that are to be minded. And as Cicero speaks, *Constat ex locis veluti ex cera aut tabella, & imaginibus veluti figuris literarum;* that it consists in Places and Images, &c. Now some prescribe the Imagination of a fair and regular Building, divided into many Rooms and Galleries, with differing Colours and distinct Pillars, which the Party must fancy to stand before him as so many Repositories where he is to place the Things or Ideas which he designs to remember, ordering them according to their several Circumstances and Qualifications, for the better assistance of Memory. Others, instead of a House Palace or Building, have chosen such Beasts as answer to all the Alphabetical Letters in the Latin Tongue, and instead of Rooms have assigned their several Members for our Fancy to fix our

our Ideas there, and place them for our better remembrance: These are the Names of the Beasts, *Apsas, Basiliscus, Canis, Draco, Elephas, Fannus, Grylus, Hircus, Juvenius, Leo, Mulus, Noctua, Ovis, Panthera, Qualea, Rhinoceros, Simia, Taurus, Ursus, Xillus, Hyena, Zachus.* Every one of these they divide into five Parts or Places, into Head, Fore-feet, Belly, Hinder feet, and Tail; for this is the Order that Nature it self directs, neither can our Imagination be disorder'd in reckoning or telling them over, So that by this means the Fancy may have one hundred and fifteen Places to imprint the Images of memorable things. Likewise in the Person speaking, we may fix the Ideas of things to be remembered on his Head, Fore-head, Eyes, Mouth, Chin, and so downwards on all his Members. But if this way of Remembrance be beneficial, 'tis best when the Places where we design to leave and commit our Ideas are more

known and familiar to us: As for example, the Town where we live, or the City that we are best acquainted with: our Mind must as it were enter by the Gate, and proceed to the several Streets and Quarters of the City, marking the publick Places, Churches, Friends, Houses, &c. by this means we may have an infinite number of Places to commit our Ideas. And because all Directions are best understood by Examples, I shall recommend these, that this Method of remembering may better be comprehended. Suppose therefore a large and empty House, unto which we must not go often but seldom; suppose at the entrance there is one Room about three foot from the Door, the second about 12 or 15 foot, being in a Corner, the third being distant about the same number of feet; and so likewise the fourth, fifth, sixth, seventh, and as many as you please, fancying upon them the number that denotes and distinguishes

distinguishes the Rooms and Corners the one from the other, that there may be no Mistake nor Confusion in our remembrance; or, if you please, distinguish the several Rooms by other Characters than Numbers. Now when we have well settled and divided the several Rooms and Corners in our Imagination, where we are to place the Ideas for our Remembrance, we must contrive such a remarkable Fancy of that thing that we intend to put there as may not easily be forgotten, and such a Fancy as may be remarkable for Folly; Simplicity; Wisdom or Wonder, &c. For example, if I will remember any thing acted by another, I must fancy him in one of these Rooms acting in a ridiculous manner that which I design not to forget. Now the Figures that we must there place, ought to provoke to Pity, Wonder, Laughter or Scorn, that it may make a deeper Impression in our fancy. Again, we may represent things by their

their Likeness or Contraries; for example, if we design to remember *Galen*, we will write the Name of some famous Physician well known to us, or of some contemptible Mountebank. If we will remember *Ovidius Nasus*, we shall represent a Man with a great Nose; if *Plato*, we shall think upon a Person with large shoulders; if *Crispus*, we shall fancy another with curl'd Hair, and so of other things. But this Method of remembering things is cumbersome and fantastical, and perhaps may not be suitable to every Temper and Person; neither is it proper, or of any use for the Delivery of a Discourse by Memory, but rather for the assisting our Remembrance not to forget some certain Passages of our Life, and of others, &c. we may make some use of it for the remembering of Sentences and Names.

I shall conclude with just setting down some other Rules which are prescribed by such as recommend this kind

kind of Artificial Remembrance, for the better Imprinting the Ideas in our Mind, and the avoiding Confusion.

1. That the things we design to remember be three or four times read over or repeated, before we assign to them any kind of Images, or noted Species to preserve them; for by this means we shall be better acquainted with them, and they will be less strange to our Imagination.

2. We must know how to adapt such Figures as are most suitable to the things to be preserved in our Memory, and such Figures as are known to us, that we may be the more quickly and easily minded of the things themselves.

3. Now to such Figures we must assign a convenient Action or Motion, for that makes a greater Impression than such as are still and quiet, and the Imagination is more readily moved by a moving Object than by one without Life and Motion.

4. Such

4. Such Figures are to be Contrived to mind us of the things as may excite the Passions of the Soul, and the Affections, as Sorrow, Joy, Anger, Pleasure, Indignation, Wrath, Wonder, Compassion, &c. thereby the Soul is more Concern'd in keeping in mind the things and Ideas that we desire to preserve.

5. We are to make use of such Figures as are proper not only for the things but also for the Places where we lay them up for our Remembrance, and such as have a natural relation to the places: As a Miller grinding in his Mill, the Fish in the Water, Birds flying in the Air, wild Beasts in a Forrest, &c. And therefore we may rather use natural Figures than artificial, or such as our Fancy may contrive.

6. Again, those Figures must not be too mean or Contemptible, nor too high above our Ordinary Reach, Capacity, and familiar Acquaintance.

7. Neither are we to make use of

the

the same *Figures* or *Images*, to Represent divers things at the same time: Therefore we must have ready in our fancy several *Images* to picture out, or form the *Ideas* of the things that are to be remembered.

8. Such *Images* are to be often recal'd in our mind in the same order as they were placed, with their several *Circumstances* and *Properties*, and such as are most remarkable and notable: for if by chance the *Idea* be blotted out, those *Circumstances* will quickly renew them, in our *Memorative Faculty*; and a frequent Repetition will make a deeper impression in our *Minds* of the things that we desire not to forget; Chiefly if this Repetition be made when we are going to lay down our Heads upon our Pillows: for it is observable, that what we think upon when we are going to sleep, we shall have fresh in our fancy when we awake the next Morning. And in those Intervals that we lie qui-

et at Midnight without sleeping, we may easily imprint in our Imagination things that will not quickly be forgotten. The mind will then be more susceptible, more retentive and retentive of any Idea that we recommend to it with Deliberation, and free from the Incumbrance of Business: for he that will make use of his Memory, must know himself what Time and Season is most proper to employ it, when it is most at Liberty, and freest to receive the Impressions or Ideas of Things. 'Tis with Memory as with the other Faculties and Abilities belonging to Man, there is a time for Action, and a time when they are not fit, and a Temper that renders them unable to produce the Natural Operations. Such Times therefore, Seasons and Tempers are to be chosen for the Exercise of Memory when it is altogether disengaged from Troubles, Impediments, and all Incumbrances, and freest for Action.

Action. Our Youthful Days are the most proper to begin to employ this Faculty, for we then may speedily learn, and easily improve this Ability to our great Comfort and Advantage in the following course of our Lives. And as it has already been observ'd, Exercise will render us by degrees more perfect: So that we shall never have cause to repent of the Labours and Pains that we take in this case at the beginning of our days. It is therefore the Advice of a wise Author,

Nunc adhibe puro pectore verba puer,

Nunc te melioribus offer.

Quo semel est imbuta recens servabit adu-

Testa diu.

(rem

And another tells us, *Non tantum celerius, sed etiam perfectius imbuuntur, quæ à pueris discuntur.* *Vogel. lib. 1.*

I shall conclude this Treatise with two Verses of *Persius*.

P 2

Mille

(2) *usus.*

*Mille hominum species & rerum discolor
Velle suum cuiq; est, nec voto vivitur uno.*

And with the Saying of Tully,

*Virtute duce, comite fortuna, omnia sum-
ma, consequi possumus.*

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FINIS:

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